

ABRIL 73

# ADELANTE RAZA

ORGANO DE INFORMACION Y  
MOVIMIENTO DE LIBERACION



## ASTRO DE FUEGO

a grab . . . a take over

En nuestra cultura,  
somos gente noble y generosa  
de extranos hacemos amigos  
y abrimos nuestra casa:  
"mi casa es la suya..."

pocos se imaginaron  
que los invitados de ayer  
hiban a ser  
los dueños de ahora.

Power is taken, never handed free  
We need power,  
not to control  
rather to free . . .

Neither Christ, Budha  
or the Great Spirits  
oppresses our people  
keeping us subdued;  
is the new gods  
"the corporate system"  
to be Master  
if we consent to let them be.

Education ! ! !

Our experts,  
Chicano educators  
y no los vendidos  
belong en los campos  
barrios y ranchitos;  
Pages of our history  
are sad poems of withdrawal  
we, los nativos,  
excluded, except for taxes  
are the conquered,  
exploited  
masses of today.

We must politicize our brothers  
the masses of our campos  
and the barrios . . . and  
the brothers

will eliminate subjugators;  
extending a powerful hand to  
liberators.

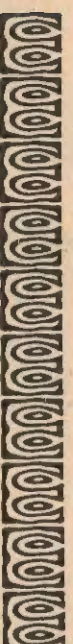
Rehusamos ser absorbidos

Nuestro movimiento  
no permite esclavos  
for the saddest picture  
"a satisfied slave"  
must not flourish.

No pacification programs  
will erase our past,  
eradicate our culture,  
mutilate  
nor kill El Chicano!

. . . a shout for liberation . . .  
A commitment to struggle,  
freedom;  
a philosophy  
is the Chicano,  
a movement  
that is not for sale.

( Padre Pancho's interpretation of  
a speech given by Corky Gonzalez  
at UW-O on April 6, 1973. )



## ENCADENADO

ENCADENADO VIVO CON MI PASADO

En un comienzo

after the beginning  
I was lord of empty spaces  
jefe de llanos y montañas  
A few of us were recognized chiefs  
of rocky mountains y  
profundo lagos.

En un comienzo . . .  
after the beginning

There was no time  
only days and nights y tiempos de  
según.

tormentas y  
warm, cold seasons--  
time for hunting y  
de pescar

and carving stones;  
Había luz

llegando luego la obscuridad  
a cubrir montes, llanuras  
y otra vez volvía la luz,  
There was love then

and very little hatred  
There were no sharp stones  
ni fuego, electricidad  
ni gas.

after the beginning

only Great Spirits  
clear skies  
and full shiny moon . . .

We, En un comienzo  
play taming animals  
y amigos de los fieros  
The land, our brothers  
was soft for walking, running y  
para cultivar maiz y  
acostame en sus brazos . . .  
This was after the beginning.  
continue on page 12 . . .



The farmworkers came as migrants working in Wisconsin fields picking pickles, cherries, lettuce and other field work. Many of these migrants finally settled down and presently work at more stable and secure jobs in the foundaries of Berlin, Neenah and others.

### MARCHA DE SACRIFICIO Y OPORTUNIDAD

"UMOS" quiere continuar con sus programas de ayuda para el beneficio del campesino. Se trata de una marcha, un esfuerzo por todo el estado de Wisconsin, para recaudar fondos.

UMOS invita a usted a participar en la marcha que tendra lugar del 1 de Junio al 3, de Milwaukee a Madison.

Póngase en contacto o envíe su donativo a:

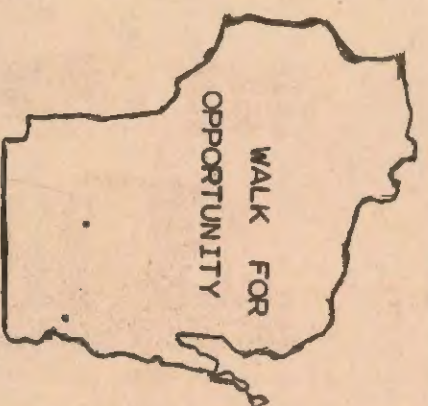
UMOS, Inc.  
809 W. Greenfield Ave  
Milwaukee, Wisconsin  
Phone: 414-671-5700



### WHAT YOU CAN DO . . .

You can help the UMOs programs survive by contributing and pledging your financial support. Contact:

UMOS, Inc.  
809 W. Greenfield Ave.  
Milwaukee, Wisconsin  
Phone: 414-671-5700



COMMUNITY ACTION PROGRAM

2417 Main Street  
Stevens Point, Wis. 54481  
715-341-1945

Teacher:

To oversee center activities, at Endeavor or Montello; supervise aide; work with unit plans on nutrition, health, educational kindergarten readiness, plan and supervise activities of parent volunteers; complete charge of 20 children.

Requirements: Must be 21 or over teaching certificate, or two or more years in Early Childhood courses.

Salary: Minimum--\$500.00 a month  
Hours: 8-4 p.m. Monday through Friday, June 12-Aug. 15, 1973. Must have transportation for home visits.

Teacher-Aide:

Assists and is directly responsible to the Head Start teacher; must like children.

Requirements: Must be at least 18 years of age and either have had or presently enrolled in a child development course, or previous Head Start experience.

Salary: \$1.80 per hour, 8 to 2pm, Monday through Friday. June 12-August 15, 1973.

Cook:

Responsible for grocery purchasing for brea fast and lunch each day for 20 children; able to follow menus, prepare food appetizingly, and serve meals.

Requirements: Must be at least 18 years of age, interested in children and preparing meals. A chest x-ray for tuberculosis is required

Salary: \$2.00 an hour minimum  
Hours: 7:30am to 12:30 pm, Monday through Friday during center operation, June 18 through Aug. 10. Employment will be from June 12 to August 15, 1973.

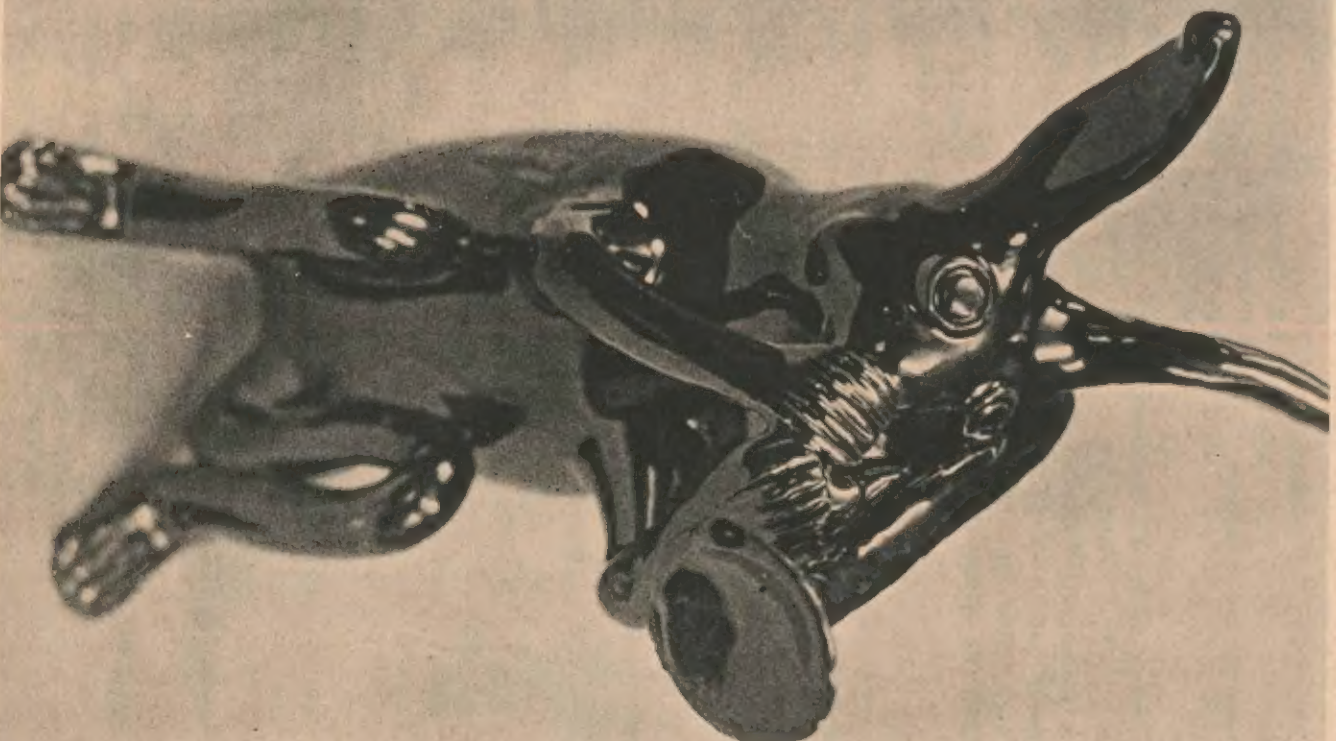


Margarito Martinez, coordinator of the alcoholism project has announced office hours and locations: On Mondays, Wednesdays and Fridays, 9am-5pm at St. Michael's, in Berlin; and on Tuesdays and Thursdays, from 9am-5pm at Holy garden Angle Church Hall, Almond.

The intend of the project is to help alcoholics and potential alcoholics to recognize the dangers of alcohol abuse and to provide information and referral service.



# La Raza Month in Oshkosh



# ONEIDA PEOPLE

For over 300 years, drastic changes at social and geographical levels have failed to delete the heritage of the Oneida people, as has the oppressive policy of governmental bureaucracy.

The 6746 Oneidas in Northeastern Wisconsin have been able to maintain their unique identity and qualities which surpass those arrived at by the stereotyping of Native Americans.

Over the past 5 years great strides have been made with the result of new hope and some accomplishments. Perhaps the greatest one being that the Oneida Tribe of Wisconsin is in charge of the administration of its own programs. They have developed leadership within their own people and are striving to improve...qualified, rather than certified people are employed to implement their hopes and ideas.



## THE HARRIS SURVEY US Sympathetic With Indians

By LOUIS HARRIS

A majority of the American people sympathize more with the militant American Indians than with the federal government in the Indian takeover at Wounded Knee, S.D. — by 51 to 21%. Ninety-three percent of the public has followed the episode.

Back of this public reaction to events at Wounded Knee is the 75 to 15% conviction that American Indians have not been treated well in this country. A substantial 60% rate the way Indians have been dealt with by the United States as no better than "poor."

Five of the major claims of the militant Indians meet with considerable sympathy among a majority of the American people:

- The statement that "American Indians have been mistreated by the federal Bureau of Indian Affairs" is agreed with by 62 to 13%.
- That "the US government has not lived up to the treaties signed with the Indians" is supported by 59 to 10%.
- The Indians' claim that they "have not been given a chance to determine their own future through self-government" is upheld by 59 to 17%.
- The statement that "unemployment among American Indians is the worst in the country" is accepted by 53 to 12%.
- That "American Indians have not had a chance to make complaints about their treatment to the government" is believed by a plurality of 45 to 30%.

Throughout a special in-depth survey of a national cross section of 1,472 households between March 15-23, it was as evident that Americans are suffering from a deep sense of guilt over the way Indians have been treated. Running through public opinion is a

sense of agreement that "Indians have been treated as second class citizens," that "the Indians were here first and we took their land away from them," that "Indians have been confined to reservations that have become ghettos," and that "Indians have been neglected by the Bureau of Indian Affairs."

Most sympathetic to the Indian cause are persons in the East, those who live in the suburbs, people under 30, the college educated, blacks, people with incomes of \$15,000 and over, union members, independent voters and Catholics. Support for the Indians cuts a wide swath through American society.

The basic guilt feelings of the public emerged when the cross section was asked:

"In general, how do you feel American Indians have been treated in this country — excellent, pretty good, only fair, or poor?"

	Total Public
Excellent	3%
Pretty good	12%
Only fair	15%
Poor	60%
Not sure	10%
Positive	15%
Negative	75%
Not sure	10%

People were highly articulate and vocal in their explanations of how they felt Indians had been treated. A businessman in Raleigh, N.C., put it this way, "We took away everything the Indians ever had, including their self-respect." A student at Wayne State University in Detroit said, "We left the Indians to rot on their reservations with no way to even support themselves." A store clerk in Waco, Tex., said, "The Indians were treated real bad. They were here before we were, but we took away their land, took away the buffalo, and have been terrible in the way we treated them."



Soplan nuevos vientos por Oneida: Hay nueva esperanza y energía de liberato y frente alta de apreciación de Historia y su cultura. En nuestras varias visitas a los Oneidas, nos dimos cuenta que, el vigor de esta raza antigua que, perdura todavía en los Hijos de los Oneidas.



### NUESTRO TRABAJADORES

by Santiago Sanchez

On April 2, 1973 UMOS hired Concha Maravilla as community worker for Portage, Waushara, and Waupaca counties.

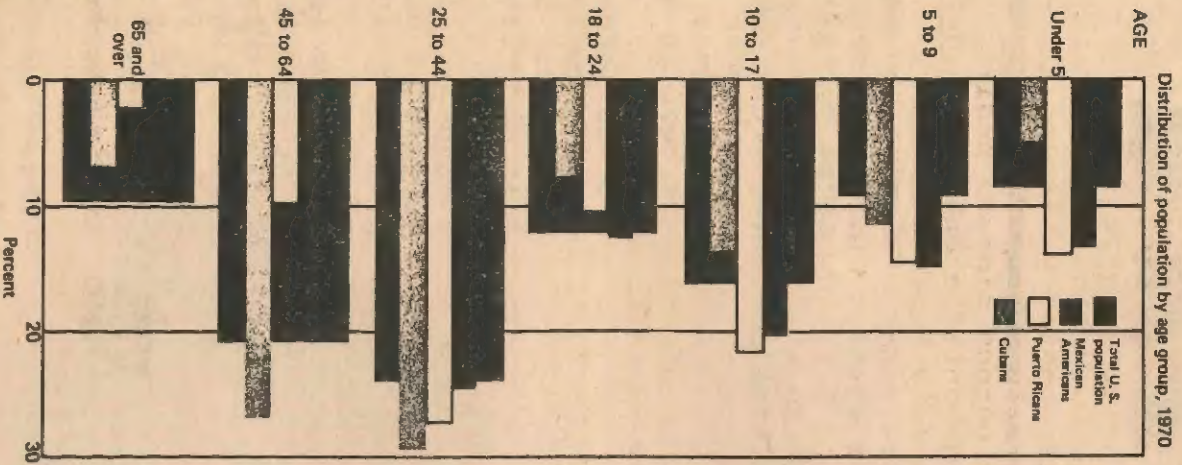
Concha has lived in the area for 13 years. She is familiar with the people and is aware of the various community problems affecting the Mexican Americans.

Concha who believes in helping people help themselves, can be reached at St. Joseph, Wautoma 1-414-787-3848, and is ready to assist nuestra raza,





CHART 15  
**Mexican Americans and Puerto Ricans tend to be younger—Cubans older—than total U.S. population.**



Source: U.S. Department of Labor, based on census data from the U.S. Department of Commerce.

# SEEK OUT THEIR OWN

## Spanish Speaking Immigrants, Like Others, Seek Out Their Own

Washington--The 1973 Manpower Report of the President shows that most immigrants among the three major Spanish speaking groups in the continental U.S. have gravitated to areas with others of their ethnic backgrounds.

Immigration from Mexico occurred at a relatively slow pace before the beginning of this century. While early statistics are admittedly far from exact, official records show only 78,000 Mexican immigrants in the 90 years between 1820 and 1910. Two-thirds of these came between 1901 and 1910.

Since 1910, there have been two 20-year periods of rapid immigration from Mexico. About 678,000 entered this country between 1911 (the Mexican revolution) and 1930, consisting mainly of low wage labor for new large farms in the southwestern states. Between 1951 and 1970, about 754,000 arrived, settling chiefly in urban areas and seeking jobs outside of agriculture.

In marked contrast, there were only 83,000 Mexican immigrants in the 1930s and '40s, years of depression, war and postwar readjustment.



La población Chicana y Boricua de los Estados Unidos, es, en su mayoría, muy joven. Los barrios, calles y campos de nuestra tierra están repletos de juventud . . . Somos el grupo mas joven; y por lo tanto prometedor.

## SPANISH-SPEAKING POPULATION OF U.S. IS A YOUNG GROUP

(Fourth of a series)

WASHINGTON -- The Hispanic population of the mainland United States had a median age of only 20 years in 1972, while the median age for the entire population was 28.

This is one of the points brought out by the 1973 Manpower Report of the President, the source of this series of articles.

This statistic reflects the above-average birth rate of the U.S. population of Spanish background. For every 1,000 women in this group 35 to 44 years old, there were 3,651 births in 1970, compared with 3,489 per thousand for black women and 2,888 per thousand for all white women of this age group.

Data from Immigration and Naturalization Service show that of the 443,000 Mexicans who entered this country as permanent residents between 1960 and '70, 55% said they intended to settle in California, 25% in Texas, and about 14% said they were headed for either Illinois, Arizona, or New Mexico.

The major influx of Cubans has occurred since 1959. The Immigration and Naturalization Service reports slightly more than 600,000 Cubans entering this country since the beginning of 1959, about two-thirds as refugees.

A great number of the Cubans had been comparatively well off in Cuba--white collar workers and businessmen whose economic positions were threatened economically after the Cuban revolution. Nevertheless, they faced the same handicaps of a language barrier and the necessity of adjusting to a new environment as their fellow immigrants from Mexico and Puerto Rico.

Homing in, characteristically, on their ethnic fellows, the great majority of Cubans were bound for one of five states--Florida, New York, New Jersey, California or Illinois.

Migration of Puerto Ricans to the continental U.S. began during WW I, when they were granted U.S. citizenship. The flow was light until after WW II. It peaked in 1953, about 70,000 persons; the rate has been considerably slower since. In 1961, '63, '68, '70, '71 there was net outmigration.

Puerto Ricans not infrequently return to their homeland, or make more than one trip back and forth between Puerto Rico and the mainland. Because they come to the States seeking employment primarily in New York, year to year changes in the employment situation in the New York area relative to that in Puerto Rico have marked effect on the numbers moving in each direction.



"Los artistas empiezan muy temprano..." En Berlin, Wis. se presentaron obras de arte como estas, hechas por nuestros chiquillos.

**¡SI SE PUEDE!**  
 (Yes, it can be done!)

# EL DESPERDICCIO



Robert Rautava

## SUBVERSIVE CULTURE: A Manifesto

For Latin American artists of the avant-garde, there is no way by means of "art" alone. (Is there such a way out for anyone anywhere in the world?)

The problem is not to invent this or that object, this or that style. Arts as produced by our society will always be absorbed and rendered useless by the bourgeoisie.

It doesn't change anything. And our purpose is to overthrow this way of life. Art is any message which transforms, which creates and destroys, which breaks the boundaries of the system's tolerance.

What is it that we want to transform? The Latin American man--ourselves: victim of neocolonial exploitation, of our native oligarchy, of all the forms of degradation and humiliation, conscious and unconscious, which shape our human and cultural values, our very existence.

In order to achieve this: Can we go on thinking and acting like bourgeois artists? NO!

We no longer can realize individual work, but should design and organize an alternative cultural strategy which will be totally independent and systematically oppose Western "art and culture," the mass media, coercion and terror.

Effectiveness is the only valid aesthetic.

Let them call our work propaganda, terrorism, or guerrilla warfare. We hope to be able to participate in all this, and even if we're unsuccessful, at least there is more creativeness, more life, more love in the mere attempt than in all the "works of art" which only serve to lull the mind and the sensibility.

COORDINATING COMMITTEE OF THE REVOLUTIONARY IMAGINATION  
Buenos Aires, March 1969

### TERRA DE NINGUEM

Marcos Valle  
Paulo Sergio Valle

Segue nessa marcha triste  
seu caminho aflito.  
Leva só saudade  
e a injustiça  
que so lhe foi feita  
desde que nasceu  
pelo mundo inteiro  
que nada lhe deu.

Anda seu caminho longo,  
cheio de incerteza.  
Tudo é só pobreza,  
tudo é só tristeza,  
tudo é terra morta.  
Onde a terra é boa  
o senhor é dono:  
não deixa passar.

Para no final da tarde,  
tomba já cansado,  
cai o nordestino,  
reza uma oração,  
pra voltar um dia  
e vir a coragem  
pra poder lutar  
pelo que é seu.

Mas um día vai chegar  
que o mundo vai saber:  
nao se vive sem se dar!  
Quem trabalha e quem tem  
direito de viver  
pois a terra e de ninguem!

### LA TIERRA NOS PERTENECE

Camina con paso trágico  
por el aspero camino  
carga mortal de tristeza  
e injusticia  
que le fueron entregando  
cuando nació  
por un mundo ingrato  
que nada le dio.

Anda su largo camino  
cargado de incertidumbre  
Solo existe pobreza  
Todo es tristeza  
Todo es tierra seca.  
Y donde la tierra  
el jefe es dueño  
y a nadie permite

Al caer de la tarde  
se acuesta cansado  
desfallecido; el  
y formula una oración  
que un día volverá  
lleno de coraje  
a reclamar  
lo que es suyo.

Llegará el día  
en que el mundo  
sabe que nadie vive  
si no quien trabaja  
y tiene derecho a vivir  
pues la tierra es

(Terra de Ninguem)  
translated by

### ARTISTAS DE ARGENTINA

Un grupo de artistas en Argentina decidieron unir sus fuerzas y dedicar sus talentos al servicio del pueblo. Cuando, al escribir este manifiesto, se proclamaban libres de la tiranía, los hacían en nombre del arte. . .

El artista es, a menudo esclavado del materialismo; el espíritu se halla subjugado por la materia; el espíritu ansía liberarse, quebrar por entre la materia; que la tiene prisionera. . . El arte creativo, el arte libre, habla de lucha y de torturas y ansias de libertad. . .

Nuestro gran Picasso, consumado maestro del arte, pintó el universalmente celebre cuadro "Guernica". Guernica, pueblo Vasco, destruido por la aviación Nazi con cooperación Franquista. Picasso rehúsó volver a su país, mientras estaba bajo la tiranía y opresión. Pero el cuadro le regaló a los valientes del pueblo Vasco en memoria de sus sufrimientos. . . arte política; arte y liberación.

Destrucción, llanto, quebradura de materia, gritos de lastima, rugidos y bramado de sufrimientos; himnología y sacrificio de humanidad por poderes arrogantes y feroces. . .

# NU ESTABA

## RAZA

POEMA

Cuando me preguntes  
quién soy  
con esa mirada arrogante  
llena de maldad  
y sonrisa maliciosa  
No te responderé  
No te diré palabra

Te mostraré las huellas que generaciones  
trazaron en mi sudorosa espalda  
Te me enfrentaré con mirada de odio  
con ojos hinchados de sangre colorada  
Te acompañaré a mi casa de paja y barro  
inclinada sobre sus cimientos  
Te arrastraré a los plántíos  
donde de sol a sol  
encorvado estoy sobre la tierra  
y el pesado trabajo  
despedaza mi cuerpo

Te llevaré a los campos abarrotados de gente  
que respiran miseria cada instante  
No te responderé  
No te diré palabra

Y luego  
Te mostraré cuerpos inmóviles, caídos en tierra  
asesinados por el odio  
y chozas arrasadas por tu gente

No te diré nada  
Pero te darás cuenta de la razón de mi lucha.

("POEM" as translated by Padre Pancho)



V. Ramirez

### POEM

Armando Guebuza

If you ask me  
who I am  
with that face of yours  
screed by marks of evil  
and a sinister smile

I'll tell you nothing  
I'll tell you nothing

I'll show you the scars of centuries  
which furrow my (brown) back  
I'll look at you with eyes of hatred  
shot red with blood, shed through the years  
falling into disrepair  
I'll show you my hut of grass  
I'll take you to the plantations  
where from dawn to dusk  
I bend over the soil  
as the torturous work  
racks my body

I'll take you to the fields full of people  
breathing misery every hour

I'll tell you nothing  
I'll show you this

And then  
I'll show you the fallen bodies of my people  
treacherously gunned down,  
huts burned, by your people

I'll tell you nothing  
but you will know why I fight.

# LA RAZA UNIDA, UW MADISON

La Raza Unida, the Chicano student organization at UW-Madison has announced plans for a Chicano conference to be held May 5.

The Department of Pan-American studies organized a series of conferences with problems and expectations of South America to be discussed . . . also, the Department was able to "sandwich" in a few moments of discussion on Mexico and the Chicano situation in the U.S... What a shame for the University that no more than a couple of hours can be devoted to Chicanos, native citizens of this country; and even then, a gringo must lead the discussion on Chicanos.

We, La Raza Unida invite all our friends to our own Chicano conference to be held at the Catholic Center, 723 State Street, Madison, from 9am-10pm, May 5th. Contact Rey Salinas for information.

"La Raza Unida", (estudiantes de la Universidad de Madison), anuncia una conferencia Chicana para el 5 de mayo. El departamento de estudios Iberoamericanos, organizo una serie de conferencias, para ese mismo día, se discutirán y darán a conocer aspectos y situaciones de Sudamérica. En esa serie de conferencias hay una parte dedicada a Mejico y los Chicanos de Estados Unidos Sera de 12 a 2 de la tarde y estará dirigida por Robert Kern de Nuevo Mejico. Es una verguenza, (nos comunican los estudiantes de La Raza Unida) que temas y conferencias sobre Chicanos, nativos del país, sean reducidos a unas horas y estén dirigidos por gringos. Nuestra batalla esta comenzando en Madison... habra muchas horas, dias, esfuerzos sacrificios y conflictos que pelear

9-9:30	Registración
9:30-12	Chicano situación e Madison
12-2 pm	Conferencia
2-5pm	Junta de estudiante amigos
5-7:00	Cena Mexicana
8-10	Presentación por el Teatro del Barrio de Chicago . . .

La conferencia Chicana tendra en el Catholic Center, 723 State Madison, Wisconsin. Pongase en contacto con Rey Salinas (1-608-256-22



Invitamos a nuestro amigos que no nos fallen el 5 de mayo. La Raza Unida tendra una conferencia por su cuenta ese mismo día:

## THE MEXICAN AMERICAN AND POTATO PRODUCTION



Wisconsin grows various kinds of potatoes. The common early potatoesare Superior, Gems, and Norlands. The common late potatoes are the Russet Burbank. Potage county rates first in the potato production in Wisconsin. It produces 15,000-20,000 acres per year. This is 4,712,000 in Hundred weight. There are approximately 125 commercial growers in Potage county. The biggest producers include Central Sands, Okree's, James Burns, Patrykus, Frontier, and Paramount Farms.

Some of these farmers have a number of Spanish Speaking farmworkers such as Burns, whose warehouse employs about 40 migrants during the summer and about 20 for the winter season.

Probably one of the reasons the Spanish Speaking farmworkers stay in Potage county is because they can work year round at the warehouses. Jobs in Texas were for only fall and late winter. Wisconsin wages were supposedly better. Migrants worked the potato farms

for many years and finally decided on a more permanent job at Neenah, Waupaca, Or Berlin foundaries. Some were hired at Sentry Insurance. But many remained.

Comments from some of those who stayed: "Me gusta trabajar con Burns. Porque no necesito que estar en un solo trabajo. Lo unico dificulta es enseñarse acer toda clase de trabajo." "Estoy conforme trabajoando ay. Nomás hay en veces que unos cabrones se asen pendejos y nos dejan a nosotros viejos que hagamos el trabajo mas duro. Y por falta de el ingles, no les podemos decir nada", "The only thing I have to gripe about not deducting income tax from our pay checks. I'm having a hell of a problem with it now!".

(Next issue: more on job situations, pay, etc.).

Lupe Maravilla



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Wisconsin Department of  
Industry, Labor and Human Relations  
EMPLOYMENT SECURITY DIVISION  
P. O. BOX 1607  
MADISON, WISCONSIN 53701

# LABOR ALERT

## INFORMATIONAL MEETINGS REGARDING

### SERVICES AND PROGRAMS FOR MIGRANTS SUMMER, 1973

The Migrant Planning Committee of the Division of Family Services and the Employment Service have again decided to arrange county meetings for persons involved with or concerned

The Migrant Planning Committee of the Division of Family Services and the Employment Service have again decided to arrange county meetings for persons involved with or concerned about services to migrant families. This is the 2nd year such local meetings have been held.

The purpose of the meetings is for agencies to share their programs which focus on migrants, discuss anticipated problems and needs, and attempt through this interchange to have in each county more coordinated programs and understanding.

Following are the dates and places for the county meetings. Please feel free to contact the moderator for further details if you so desire. We urge your participation and input.

Sincerely,

Alcarrio Samudio, Chief  
Migrant Activities  
Wis State Emp. Service

Frank Newgent, Administrator  
Division of Family Services

#### Counties:

#### Date:

#### Place:

#### Moderator:

- |              |                       |                    |                     |
|--------------|-----------------------|--------------------|---------------------|
| 1. Dodge     | April 24th            | Juneau             | Tom Klein           |
| Jefferson    | 9:30 a.m. - 3:00 p.m. | Courthouse Annex   | Milwaukee Region    |
| Columbia     |                       |                    | 819 N. 6th Street   |
| Fond du Lac  |                       |                    | 6th Floor           |
|              |                       |                    | Milwaukee, WI 53203 |
| 2. Ozaukee   | May 8th               | Port Washington    |                     |
| Washington   | 9:30 a.m. - 3:00 p.m. | Courthouse -       |                     |
| Sheboygan    |                       | Auditorium         |                     |
|              |                       |                    | Wautoma - Rural     |
| 3. Adams     | April 24              |                    | Electric Coop.      |
| Marquette    | 9:30 a.m. - 3:00 p.m. |                    |                     |
| Waupaca      |                       |                    |                     |
| Waushara     |                       |                    |                     |
| Portage      |                       |                    |                     |
| Green Lake   |                       |                    |                     |
| 4. Outagamie | April 26              | Appleton           | Joseph Kexel        |
| Calumet      | 9:30 a.m. - 3:00 p.m. | Courthouse Annex   | Green Bay Region    |
|              |                       |                    | Division of Family  |
|              |                       |                    | Services            |
|              |                       |                    | P.O. Box 3730       |
|              |                       |                    | Green Bay, WI 54303 |
| 5. Oconto    | May 1                 | St. Peter's School | Robert Wagner       |
| Marinette    | 9:30 a.m. - 3:00 p.m. | Oconto             | Green Bay Region    |
|              |                       | 516 Brazeau Ave.   | P.O. Box 3730       |
|              |                       |                    | Green Bay, WI 54303 |
| 6. Door      | May 2                 | Sister Bay         | Robert Wagner       |
|              | 9:30 a.m. - 3:00 p.m. | Village Hall       | Green Bay Region    |
|              |                       |                    | P.O. Box 3730       |
|              |                       |                    | Green Bay, WI 54303 |
| 7. Walworth  | May 10                | Sterlingworth      | Tom Klein           |
| Waukesha     | 9:30 a.m. - 3:00 p.m. | Motor Inn          | Milwaukee Region    |
|              |                       | 6 miles north of   | 819 N. 6th Street   |
|              |                       | Elkhorn on Hwy 12  | 6th Floor           |
|              |                       |                    | Milwaukee, WI 53203 |



"El mar es un mundo de posibilidades"



"Que, como huele la barbacoa! pss... no muy bueno, debe de ser carne de perro!"

## Seasonal Labor May Need Visas

Washington, D. C. -UPI-  
The US Court of Appeals ruled Monday that seasonal workers from Mexico must obtain visas before entering the United States.

The United Farm Workers Union estimates that between 100,000 and 400,000 workers cross into the US each year. The decision came on a suit filed by Cesar Chavez's United Farm Workers Against the Immigration and Naturalization Service, which had classified Mexican seasonal workers as "returning resident aliens" and thus exempt from visa provisions.

By classifying the workers as nonimmigrants, the court put them under Labor Department regulations that permit nonimmigrants to enter the country to perform seasonal labor only if the secretary of labor has determined that there is a shortage of labor in the field in which the alien wants to work.

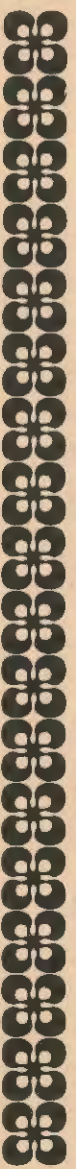
According to union A.T.U. Bruce J. Terris, the Labor Department has ruled that there has been no shortage of domestic labor in agriculture in recent years.

THE MILWAUKEE JOURNAL



"Y decian que los burros no sabian lo que los burros no sabian... ¡ajo, leyo mis pensamientos!"

# ONEIDA PEOPLE



For over 300 years, drastic changes at social and geographical levels have failed to delete the heritage of the Oneida people, as has the oppressive policy of governmental bureaucracy.

The 6746 Oneidas in Northeastern Wisconsin have been able to maintain their unique identity and qualities which surpass those arrived at by the stereotyping of Native Americans.

Over the past 5 years great strides have been made with the result of new hope and some accomplishments. Perhaps the greatest one being that the Oneida Tribe of Wisconsin is in charge of the administration of its own programs. They have developed leadership within their own people and are striving to improve...qualified, rather than certified people are employed to implement their hopes and ideas.



## THE HARRIS SURVEY

## US Sympathetic With Indians

By LOUIS HARRIS

A majority of the American people sympathize more with the militant American Indians than with the federal government in the Indian takeover at Wounded Knee, S.D. — by 51 to 21%. Ninety-three percent of the public has followed the episode.

Back of this public reaction to events at Wounded Knee is the 75 to 15% conviction that American Indians have not been treated well in this country. A substantial 60% rate the way Indians have been dealt with by the United States as no better than "poor."

Five of the major claims of the militant Indians meet with considerable sympathy among a majority of the American people:

- The statement that "American Indians have been mistreated by the federal Bureau of Indian Affairs" is agreed with by 62 to 13%.

- That "the US government has not lived up to the treaties signed with the Indians" is supported by 59 to 10%.

- The Indians' claim that they "have not been given a chance to determine their own future through self-government" is upheld by 59 to 17%.

- The statement that "unemployment among American Indians is the worst in the country" is accepted by 53 to 12%.

- That "American Indians have not had a chance to make complaints about their treatment to the government" is believed by a plurality of 45 to 30%.

Throughout a special in-depth survey of a national cross section of 1,472 households between March 15-23, it was evident that Americans are suffering from a deep sense of guilt over the way Indians have been treated. Running through public opinion is a

sense of agreement that "Indians have been treated as second class citizens," that "the Indians were here first and we took their land away from them," that "Indians have been confined to reservations that have become ghettos," and that "Indians have been neglected by the Bureau of Indian Affairs."

Most sympathetic to the Indian cause are persons in the East, those who live in the suburbs, people under 30, the college educated, blacks, people with incomes of \$15,000 and over, union members, independent voters and Catholics. Support for the Indians cuts a wide swath through American society.

The basic guilt feelings of the public emerged when the cross section was asked:

"In general, how do you feel American Indians have been treated in this country — excellent, pretty good, only fair, or poor?"

Excellent	3	Total
Pretty good	12	Public
Only fair	15	%
Poor	60	
Not Sure	10	
Positive	15	
Negative	75	
Not sure	10	

People were highly articulate and vocal in their explanations of how they felt Indians had been treated. A businessman in Raleigh, N.C., put it this way, "We took away everything the Indians ever had, including their self-respect." A student at Wayne State University in Detroit said, "We left the Indians to rot on their reservations with no way to even support themselves." A store clerk in Waco, Tex., said, "The Indians were treated real bad. They were here before we were, but we took away their land, took a way the buffalo, and have been terrible in the way we treated them."



Soplan nuevos vientos por Oneida! Hay nueva esperanza y energía de liberato y frente alta de apreciación de Historia y su cultura. En nuestras varias visitas a los Oneidas, nos dimos cuenta que, el vigor de esta raza antigua, perdura todavía en los Hijos de los Oneidas.

### NUESTRO TRABAJADORES

by Santiago Sanchez

On April 2, 1973 UMOS hired Concha Maravilla as community worker for Portage, Waushara, and Waupaca counties.

Concha has lived in the area for 13 years. She is familiar with the people and is aware of the various community problems affecting the Mexican Americans.

Concha who believes in helping people help themselves, can be reached at St. Joseph, Wautoma 1-414-787-3848, and is ready to assist nuestra raza,





The farmworkers came as migrants working in Wisconsin fields picking pickles, cherries, lettuce and other field work. Many of these migrants finally settled down and presently work at more stable and secure jobs in the foundaries of Berlin, Neenah and others.

# MARCHA DE SACRIFICIO Y OPORTUNIDAD

"UMOS" quiere continuar con sus programas de ayuda para el beneficio del campesino. Se trata de una marcha, un esfuerzo por todo el estado de Wisconsin, para recaudar fondos.

UMOS invita a usted a participar en la marcha que tendra lugar del 1 de Junio al 3, de Milwaukee a Madison.

Póngase en contacto o envíe su donativo a:

UMOS, Inc.  
809 W. Greenfield Ave  
Milwaukee, Wisconsin  
Phone: 414-671-5700



## WHAT YOU CAN DO . . .

You can help the UMOs programs survive by contributing and pledging your financial support. Contact:

UMOS, Inc.  
809 W. Greenfield Ave.  
Milwaukee, Wisconsin  
Phone: 414-671-5700





HISTORICAL POEMS de QUESTRARZA

continued from front page

En un comienzo  
eramos pocos,  
y no había otras tierras ni gente  
solo había tribes en el valley  
and their friends on  
side of the mountains and  
their friends on the coast;  
No había guerras  
there was no war then  
Great Spirits protected us  
and the elders, los jefes  
eran respetados  
y protegían el orden  
Así era en un principio - -

Mas luego,  
cuando llegaron los robstros-palidos  
armados de escudos, espadas y reglas  
I was taken then . . .  
I became lost por mucho tiempo

For many years  
how many I forgot,  
I lived sandwiched in between  
forces and powers  
laws and signs  
encircled by steel buildings  
corn red by streets and cars.  
perseguido por chotas  
y sentenciado por juezes.  
I fought in wars  
destroyed and killed  
y recibí medalla de honor  
por mi bravura  
controlaba los elementos  
pero era subdued by artificial needs...

I learned to compete  
and not myself.  
I learned to compete  
rebar propiedad  
y tener poder and  
I learned  
to hate others como yo  
In my thirsts for moving  
I travel fast and come  
and want to return again;  
Hoy,  
only ask permission to walk  
from automobiles and trucks.

I learned to be  
a treacherous profit monster  
to kill animals for sport,  
so rifles could be sold  
In a mass confusion,  
después del comienzo  
I became a mejicano  
a veces mojado  
de tierra seca y  
Unos me llaman migrant  
otros bracero  
to make it short,  
Mex . . .

mas shock waves run  
through gringo worlds  
cuando,  
from los barrios, a shout:  
"CHICANO-O-o-o!"  
is heard.

After the beginning  
En un comienzo,  
there was me, a few of us  
Masters of yesterday  
mas, despues  
por largo tiempo fui esclavo  
fui conquered, pushed  
cornered,  
subdued  
por mucho tiempo  
in a mass confusion

Y lo tengo en mis manos  
I am possessed by great gods  
lleno de espíritu  
encadenado estoy a mi pasado  
to a chain of life  
anillos de vida  
that are my link  
with the past  
A chain of ideas . . .  
never dead or killed  
heroic deeds  
too energeti  
to be buried or put to rest  
in "peace"

There were days and nights  
en un comienzo  
after the beginning . . .  
I am about to write  
about nuestra raza  
escribiendo Chicano History  
galloping through the Chain  
Entre hoy,  
hayer, y  
El comienzo..

(Next issue: Los Nativos)

Pancho